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*To be continued every* THURSDAY.

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THERE is no one ſubject that has given ſuch frequent exerciſe to the pens of my correſpondents as the behaviour of ſervants. Were I to have publiſhed all the letters I have received upon it (not to mention the abuſes that have been ſent me for refuſing to make thoſe letters public) they would almoſt have equalled in number the letters that have been ſent me upon all other ſubjects. *The plague of ſervants* is the phraſe in everybody's mouth: yet how fond we are of encreaſing this plague, even to the deſtruction of our fortunes, may be ſeen in almoſt every family that has any pretenſions to gentility. But I muſt beg pardon of theſe correſpondents

reſpondents for thinking a little differently from them upon this occaſion; or rather for taking the part of ſervants, in oppoſition to their maſters.

HAVING paſſed the greateſt part of my life in families, and being a ſtrict (though I hope not an impertinent) obſerver of all occurrences that happen in them, I was very early of opinion that the good or bad qualities of ſervants were generally to be aſcribed to the conduct of their maſters: and by repeated experiences ſince, I am become ſo ſanguine in this opinion, that when I have a mind to ſtudy any maſter or miſtreſs thoroughly, I obſerve with circumſpection the particular diſpoſitions and behaviour of their ſervants. If I find chearfulneſs in their countenances, ſobriety in their manners, neatneſs in their perſons, readineſs in their attendance, and harmony among themſelves, I always conclude that the maſter and miſtreſs of ſuch ſervants have hearts which (according to a ſignificant expreſſion in low life) *lie in the right places*. On the contrary, wherever I ſee ſervants with ſullenneſs or ill-nature in their looks, with ſlothfulneſs in their motions, or ſlovenlineſs in their clothes; or, above all, when I hear them quarrelling among themſelves; I conclude that they are copying the manners of thoſe they ſerve, and that the maſter and miſtreſs of that houſe, whatever characters they may bear in the world, are diſagreeable in themſelves, and a plague to all about them.

BY this rule I am generally able to judge with what degree of eſtimation I am received at the ſeveral tea-tables where I viſit. I look only at the ſervant to know if I am a welcome gueſt to his miſtreſs and the family: if he opens the door to me with a look of indifference, or ſeems ſlack in his attend-

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ance upon me, I ſhorten the time of my ſtay, and leſſen the number of my viſits at that houſe. But if he ſhews me upſtairs with a good grace, or looks at me with attention while I am indulging an old man's fondneſs for prattling, I am as well ſatisfied of his miſtreſs's regard for me, as if ſhe had offered me her purſe.

THE Spectator, ſpeaking of a family of ſervants, ſays, "That inſtead of flying from the parts of the houſe "through which their maſter is paſſing, they induſtri-"ouſly contrive to place themſelves in his way." And I am intimate in a family, where the only unpleaſant hours that the ſervants know, are thoſe in which the maſter and miſtreſs of the houſe are abſent. I have obſerved with great delight, when my friend and his lady have been ſtepping into the coach for a journey of a few days, that the man and maid-ſervants have been crouding to the door, and with tears in their eyes waiting for the laſt kind nod, as they have driven from the houſe. It has done my heart good, when in the abſence of their maſter and miſtreſs I have looked in upon theſe honeſt people, to ſee with what eagerneſs they have run to me, to enquire, every one at once, if I had heard any news of their benefactors, and at what time they would return. It would be unneceſſary, after what I have ſaid of theſe ſervants, to enter upon the characters of the maſter and miſtreſs. I ſhall content myſelf with obſerving, that if all thoſe who have ſervants were of the ſame diſpoſitions with the people I am ſpeaking of, I ſhould hardly have had occaſion to write upon this ſubject.

SENECA ſays of ſervants, "That they are a kind of "humble friends." (Not according to the modern acceptation of humble friends; for by ſuch are meant thoſe who are to be ſtill more dependent on our humours,

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and who in return for precarious meat and drink, are to think, ſpeak and act exactly as we would have them.) He goes on to obſerve, "That it is the part of a "wiſe and a good man to deal with his inferior as "he would have his ſuperior deal with Him; fortune "having no more power over ſervants than over their "maſters: and he that duly conſiders how many ſervants "have come to be maſters, and how many maſters to "be ſervants, will lay no great ſtreſs of argument either "upon the one, or upon the other. Some uſe their "ſervants worſe than beaſts, in ſlaviſh attendances be-"tween their drink and their luſts; as if they were "not made of the ſame materials with their maſters, or "to breathe the ſame air, or to die under the ſame con-"ditions. It is worthy obſervation (continues he) "that the moſt imperious maſters over their own ſer-"vants, are at the ſame time the moſt abject ſlaves to "the ſervants of other maſters. I will not diſtinguiſh a "ſervant by his office, but by his manners; the one is "the work of fortune, the other of virtue,"

THUS far ſays Seneca: and indeed the wretchedneſs of ſervitude is altogether owing to the pride of ſuperiority: a pride, which if properly exerted, would appear in making thoſe happy whom fortune has made dependent upon us for favour and ſupport. This indeed would be the pride of a MAN; and I have always conſidered it as the principle happineſs of every maſter, that Heaven has placed him in a ſituation to make life eaſy and comfortable to thoſe whoſe lot it is to depend upon him for bread.

FOR my own part, I have always been of opinion that the maſter is as much obliged to the ſervant who acquits himſelf in his office with diligence and faithfulneſs, as the

the ſervant to the maſter for his favour and indulgence. But in the common opinion it is otherwiſe: and the performance of thoſe duties which ſhall intitle the ſervant to a reward in Heaven, ſhall be inſufficient to procure him either a civil word, or a kind look from his imperious maſter.

How contrary a behaviour is that of the family abovementioned! If a ſervant has done his duty, he is ſure to be commended for it: if through incapacity or inadvertency he has committed a fault, it is paſſed over with good-humour; or if through careleſſneſs or deſign, the admonitions he receives are the admonitions of a friend, who adviſes him, for his own ſake, to amendment, and encourages him to ſet about it by gentleneſs and perſuaſion. It may be worth the mentioning, that my friend's butler was cured of a violent inclination to ſotting, by having the keys of the cellar delivered to his keeping; and that the houſekeeper, who is one of the moſt thoughtful and diſcreet matrons I know of, was one of the giddieſt girls alive, till the affairs of the family were thrown into her hands.

I DO not mean to inſinuate by theſe circumſtances, that every drunken footman ſhould keep the keys of his maſter's cellar, or that every madcap of a maid ſhould be intruſted, by way of ſobering her, with the management of a family; I only mentioned them to ſhew that even vices and follies are ſometimes to be cured by good uſage; and if ſo, how greatly may good qualities be improved by the ſame indulgent behaviour!

I HAVE ſaid in a former paper, that people are more likely to be praiſed into good qualities, than to be railed out of bad ones: and I have always found, that to commend